

By the employment of certain prepositions and case terminations, the effect of which is preserved in our English translation, the Holy Spirit teaches us that God's peace is three-fold, or that it exists or comes to us in a three-fold relation. Both the Greek and the English teach us that there is a peace with God, a peace of God, and a peace from God.

These three modes of expression are not simply variations of language to express the same idea. The Divine Spirit of truth by whose inspiration all Scripture is given, does not speak so loosely. They express three different, though connected and harmonious, ideas. But it is with "Peace With God" that we now have particularly to do.

In Romans, fifth chapter and first verse, we read that "being justified by faith we have"—not shall have at some indefinite future time, but now have, present tense—"peace with God through our Lord Jesus Christ."

The peace here contemplated is not a feeling, as many suppose, but a permanent state or condition. As Philippi, the German commentator, well says: "It is not a state of mind, but a relation to God." It issues from the expiation of sin by Jesus Christ and a resultant putting away of the enmity which God had toward sinful men. Says the old Wesleyan hymn:

"My God is reconciled,  
His pard'ning voice I hear;  
He owns me for His child,  
I can no longer fear."

The moment, therefore, a person steps off the ground of alienation on which he is, as unrepentant, on to the ground sanctified by the blood of Christ, that moment he comes within God's domain where there is no more enmity—it being put away—but all is love and peace. There is peace there. He has peace toward, or with, God.

The former sinful, and present peaceful, relation of the Christian is well set forth in Ephesians 2:12-17: "At that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace . . . and came and preached peace to you which were afar off."

Accordingly, when one has come within the line which marks off the kingdom of God from the kingdom of the world, he has come within the realm of peace, where God is on good terms with him. He has peace with God. It will be readily seen that this is not a feeling; it exists however a person may feel. The old habit of conscience, which used to darken the air with monition of retribution, may remain and disturb greatly, producing disquiet and unrest. But it makes no difference with his relation to God, for that is constituted not on the basis of any deed or feeling of his, but on the ground of what Jesus Christ has done. God says "peace"; and there is peace between the two, no matter what the inward feeling of the individual may be.

From this view point, it is perfectly plain that one Christian is just as much at peace with God as another. If a man is a Christian at all, the old-time enmity between him and God is removed. They are in relations of peace, entire peace, if any. And in this relation the old and the young, the saint of many years and the convert of yesterday, the strong and the weak, stand precisely alike.

While this relation of peace with God is independent of any feeling of ours, it must be allowed that our enjoyment of it depends

a good deal upon our feeling, or rather upon our view of it. What is desired to be impressed just here is, that peace with God exists, in the case of the Christian, feeling or no feeling. It is a matter of law—rightly adjusted legal relation—and not of subjective experience. True, the natural and legitimate effect of this outward peace is inward peace. Where the former is rightly apprehended the latter is sure to follow. Still the outward exists irrespective of the inward.

Let my unrestful reader—who has desired most of all the tract, "How to Get Peace"—see that his or her difficulty with respect to inward peace has arisen from uncertainty in respect to the outward. If you are a Christian, if you have accepted Jesus Christ as your Saviour, God says that the outward does exist, and—let me reiterate—since it does not depend upon feeling, or deed, or evidence in you, you must accept the fact on God's testimony in regard to it. God says so, and that is enough.

Resting, then, implicitly and fully on God's testimony, the inward feeling will follow; and here we pass over in the second of the three-fold relationships the peace of God, an experience which we cannot now consider. (See Phil. 4:7; John 14:27.) Here you are, in the first, at peace with God, secure in His love, embraced in His omnipotent power, shielded from all harm, safe, safe forevermore. You can, then, hold on your way through all your earthly life, peaceful in heart, however rough the course or however unrestful outward circumstances may be.

"'Tis everlasting peace,  
Sure as Jehovah's name;  
'Tis stable as His steadfast throne,  
Forevermore the same.  
My love is oftentimes low,  
My joy still ebbs and flows;  
But peace with Him remains the same;  
No change Jehovah knows."

I bespeak pardon if I transgress the limits set for myself by adding that the third relationship, peace from God, is mentioned in only the salutations of thirteen of St. Paul's epistles and twice besides (2 John vs. 3, and Rev. 1:4), and is always associated with the word "grace."

Peace with God comes outwardly through the finished atoning work of Jesus Christ; the peace of God comes inwardly and as an experience through the imparting work of the Holy Spirit; peace from God is the full expressions of grace from the adorable Godhead  
Washington, D. C.

#### UNANSWERED PRAYERS.

By Lila Ripley Barnwell.

In wondrous mercy, tender love  
God has withheld from me  
So many things that once in life  
I prayed for earnestly.

I could not see His wisdom then,  
My faith was weak and small,  
My heart rebelled from pain and loss,  
Though God was in it all.

Sometimes I prayed with hopeful heart,  
Sometimes with bitter tears,  
I prayed to Him through love of Christ  
To answer these my prayers.

Unanswered prayers! we call them such,  
For who with finite sight  
Can understand God's kindly plans,  
Or knows what's best or right?

Increase my faith, dear Lord, I pray,  
I cast on Thee my cares,  
And come to thee with thankfulness  
For these unanswered prayers.

Hendersonville, N. C., January, 1917.

#### "WHERE SHALL WE BEGIN?"

By "Business."

An article with the above heading, by "Self Denial," in the Presbyterian of the South for February 21, contains two thoughts which ought not to be passed over without a protest. The first is that the members of our churches are in most cases already doing all they can (for the work of the church). Less than half a cent a day for foreign missions, a cent a week for all the other Assembly's causes, and possibly a cent a day for local church work, does not seem a very high average for our Southern Presbyterian Church members. There are indeed a few who are "doing all they can," but I fear they are very few.

The second thought of the article in question may be quoted in full: "Let the human head or heads of the Church scale down some of the high salaried positions. Cut down the force. Send the preachers back to the pulpits to tell the story, and put good hard business men in their place, at a greatly reduced salary." Now, I have no brief for the preacher as secretary of the great causes of our Church. The Publication Committee is most excellently headed by a layman. But if "Self Denial" expects to get "good hard business men" at greatly reduced salaries, speaking as something of a business man myself, I can say that he is most emphatically mistaken. In few lines of business is as little expended for administration as in the administration of the great causes of our Church. Imagine a "cheap" business man, at a "reduced salary," heading the work of foreign missions, with its budget of some \$600,000, and working in four continents. The marvel is that the work gets on as well as it does with so little spent for administration. There may be just causes of criticism in the work of the Church, but high salaries and too many workers in the administration departments is not one.

#### OLD ROCKET.

By Wm. Laurie Hill.

'Twas Dad's old horse with a blaze in his face,  
And a flaxen mane and tail.  
He had one white foot—oh, how he could pace;  
Though gentle, he always did love a race.  
Didn't mind a fence with ten rail.

Oh, 'twas fun when the hounds begun to bay;  
It was then he'd hoist that tail—  
You might saw on the bit, he was away,  
With a skip and a jump—a squeal and a neigh—  
And he cared not for gate or rail.

Dad took me with him on a big fox chase—  
The ride of my life, I declare—  
There were nine good hunters all in the race,  
But none of them could with Rocket keep pace  
For he was surely the first one there.

One creature did Rocket most cordially hate—  
We might truly say he despised.  
'Twas a goat; whenever he heard one bleat  
Straight back went his ears, and sad was his fate  
If Rocket the goat could surprise.

Old Rocket, now in the evening of days,  
Is no longer so brash and spry.  
He hath grown more gentle in all his ways,  
Is the family pet, and whenever he neighs  
He meets a kindly voice and eye.  
Maxton, N. C.

Spiritual service demands self-denial, a willingness to spend and be spent, to lose our life that we may find it. Paul must forsake his old ambitions before he can become the great missionary apostle. Livingstone must be willing to renounce the comfort of civilized life before he can find his life in a new Africa. It is so in the very nature of things, because it is so ordained of God. Service will never suffer herself to become the companion of selfishness.—The Lutheran.